Infant Baptiſm

OF

CHRIST'S Appointment,

OR

A Diſcovery of Infants Intereſt in the Covenant with *Abraham*, ſhewing who are the Spiritual Seed and who the fleſhly Seed.

TOGETHER,

With the Improvement of Covenant Intereſt by Parents and Children.

By *S. P.* Miniſter of the Goſpel.

Mark. 10. 14. *Suffer little Children to come unto me and forbid them not.*

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THE PREFACE TO THE READER.

I Am ſenſible, that many Books have been already written by others on this Subject of Infant-baptiſm, and it was formerly far from my thoughts to make an addition; but the irregularity of one, who left his Goſpel ſtation without previous declaring any ſuch intention to me, (with what enſued) occaſioned my freſh ſearch into the controverſy, and my drawing up the enſuing Sheets, wherein ſome Scriptures are cleared further than ever they were formerly to me. The Im-

portunity of ſome friends of the ſame mind with my ſelf, together with the miſrepreſenting of me by ſome others of the contrary perſwaſion, have prevailed with me to let them be publiſhed.

I am the more encouraged ſeeing the Primitive Churches or Elders, did often aſſert controverted Truths, even when they had a Common Enemy the Pagans, and after the Arians againſt them. If the Lord may bleſs this ſhort Tract, ſo far as any who are wavering may be eſtabliſhed, and thoſe which have been otherwiſe minded may be convinced, I have my deſign. It is the clearing of truth that I aim at, and not the reviving or continuing, much leſs the increaſing of differences.

I think they are moſt guilty hereof, who will hold Communion with no other Churches, but thoſe who are of their own perſwaſion in point of Baptiſm; if I may obtain their Conviction that ſuch

ſuch rigidneſs is ungrounded, this will then conduce to peace; and I have given ſuch Scripture grounds for my judgment, as I hope will prevail further with thoſe which will read without prejudice. I can hold Communion with thoſe that differ from me about Infant Baptiſm, provided they live peaceably otherways, and be of a Goſpel converſation.

If any ſhall reply to this with virulency and paſſion; I ſhall ſpread it before the Lord and ſay, the Lord rebuke thee; but if they do it with the Spirit of meekneſs, and with ſuch Scripture evidence as I be convinced, that the ſubſtance of what I have here written is Errour, I do hereby promiſe, the Lord permitting to retract it, if I may be permitted to Print it: So as if I be ſilent Reader, thou mayeſt know I find no cogent Scripture light for my Conviction.

I account Infants Covenant intereſt to be the grand argument for their

Baptiſm, and ſo have inſiſted on the proof of it.

That evaſion, that Infants of believing Gentiles are not the Seed of Abraham, *that will not hold; For, if the Infants of believing Jews be, then undeniably the Infants of believing Gentiles are ſo.*

And run it up to the Primitive Goſpel times after the death of Chriſt, the Infants of believing Jews were the Seed of Abraham, *unleſs any can prove that they were cut off by a repeal or otherwiſe, and ſo that they were damnified by their Parents believing.*

Yea ſome Jews did believe on Chriſt before his Death, and how could their Infant Seed then be cut off! the Covenant with Abraham *was undoubtedly then in force after the Parents believing, and ſo their Infant Seed in it ſtill with their Parents after their believing.*

Indeed it cannot be proved, that the Covenant with Abraham, *was abrogated*

rogated by the Death of Chriſt, though the Law in ſome reſpect was.

Nor can it be proved, that the Jews or their Seed were broken off, by a Repeal of that Covenant with Abraham, *or any otherways then by their own degeneracy and poſitive unbelief,* Rom. 11. 20. *becauſe of unbelief they were broken off, and thus I think not at the Death of Chriſt, but ſome time after,* Act. 13. 46. *and thus by degeneracy and rejecting the Covenant (as now ſo) in preceeding Ages from the days of* Abraham, *Parents and Children might be cut off from Covenant intereſt, witneſs* Iſhmael *and* Eſau, &c. *whilſt yet Infants Covenant intereſt ſtill continued where the Parents did not ſo degenerate. And ſeeing the Infant Seed of the Jews remained in Covenant in Goſpel times, till their Parents were broken off, and eſpecially the Seed of believing Jews; hence the Infant Seed of believing Gentiles are the Seed of* Abraham; *for there is*

no difference between Jews and Gentiles in Gospel times.

So that Abrahams *Covenant being still in force, unless any can prove a repeal of it, as to that part which concerneth Infants they say nothing convincing, and Infants must be in it still.*

And observe, this seemeth to be the special reason, why there is no express particular command in the new Testament for the Baptizing of Infants, as of Believers; because there was no need of a new grant of what they had a right to ever since the days of Abraham, *the sign being entailed to the Covenant Interest.*

The work therefore was, to command the Parents to Repent and Believe on the Messiah *already come, as the way to continue their own interest in the Covenant, upon which their Infant Seed had their Covenant Interest continued also, and consequently their right to Baptism the first Sign of it;*

for

for Baptiſm is not barely by vertue of a Command, but with relation to the Covenant as a ſign thereof. And let it be obſerved, if Circumciſion had ſtill continued as the token of the Covenant and Infants to paſs under it, yet the Meſſiah *being come, the Preaching muſt have been (Repent and Believe and be Circumciſed) as now it is (Repent and Believe and be Baptized,) yet no Jews would rationally have underſtood that in Goſpel times, their Infants had been excluded from Circumciſion, without a Repeal of their Antient Covenant priviledge, which we find not with reference to Baptiſm.*

The two principal Objections of thoſe called Baptiſts are, the one the want of a Divine Command expreſly for Infant Baptiſm, which I have here enervated; the other is concerning the two Seeds of Abraham, *his natural or fleſhly Seed, and his Spiritual Seed, of which ſee in the Diſcourſe it ſelf. It is the degenerate, adult natural Seed*

of

of Abraham, *or others claiming Intereſt even in ſpecial bleſſings by fleſhly deſcent, that is the Carnal Seed rejected; but that it is the Infant Seed is wholly without proof. Indeed if all the Infant Seed had been excluded, I doubt not but it would have been upon record, as an Objection and Stumbling block in the way of the captious Jews againſt Chriſt, and the diſpenſation of the Goſpel, that the Covenant with* Abraham *was violated as well as the Law of* Moſes.

Weigh all in the ballance of the Sanctuary without prejudice, and the Lord give one heart and one way, and give thee underſtanding in all things. So prayeth he who is.

Thine in Goſpel bonds. S. P.

March. 29.
1687.

OF

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Infant Baptiſm.

IT is a matter of great Importance rightly to determin, who are the *Subjects* and what is the *form of Goſpel Baptiſm*, to prevent error in that adminiſtration, and the lamentable Church-dividing Conſequences thereof.

It is the *Covenant Intereſt and Baptiſm* of the *Infant Seed* only of *Viſible Believers* that I plead for; and there are ſuch vaſt numbers (even Millions) of theſe, that if Men unduly exclude and raſe out the names of ſo many out of that great *Charter* of Heaven, they will have

a dreadful account to give thereof to God.

Thoſe who deny Infant Baptiſm often call upon us to give expreſs Scripture for it, and ſpeak ſlightly of Conſequences.

But let them know that Scripture Conſequences (*i.e.* naturally deduced) are valid arguments; for Jeſus Chriſt proveth an Article of Faith *viz.* the reſurrection *Mat.* 22. *v.*31. 32. from *Ex.* 3. *v.*6. where is no expreſs word of it, and ſo the proof is only by conſequence. See others. *Joh.* 7. 38. *Joh.* 5. 46. 47. *Luk.* 24. 44, 45, 46. *Act.* 10. 43. and 28. *v.*23. it would deſtroy almoſt all preaching to deny Conſequences. Beſides, what expreſs Scripture have they for admitting Women to the Lords Supper? as to 1 *Cor.* 11. 28. if ἄνθρωπος may rarely be extended to the female yet ἑαυτὸν [himſelf] limits it to the male. So what expreſs Scripture have they for Baptizing

tizing again those who were Baptized as with us in Infancy? I conclude, things may be forbidden by good consequence; but to those who are otherwise minded for ever to silence this weak Objection, I add, That there is nothing against Infant Baptism, but by consequence, and that not good. If the Command to Baptize Professed Believers did forbid to the Baptizing of Infants (as it doth not) yet it were only by consequence. I argue thus,

There is no express Scripture against Infant Baptism, if there were, the Controversy were presently at an end.

Therefore Infants may be Baptized, for *where there is no Law, there is no Transgression*, Rom. 4. 15.

Undeniably then, either Scripture Consequences must be owned, or else Infants may lawfully be Baptized, for there is no express Scrip-

Scripture or Law againſt it.

§ 1. *The Proof of Infant Baptiſm.*

Poſition. *That Infant Baptiſm is an Appointment of Chriſt.* Or,

That it is the Will of Chriſt that ſome Infants ſhould be Baptized.

Argument 1. *Some Infants are Diſciples ſo as to have the Name of the Father, Son, and Holy Spirit upon them.*

Therefore by the Will of Chriſt they are to be Baptized.

For that is the Commiſſion, *Mat.* 28. 19. μαθητευσατε *Diſciple ye all Nations, Baptizing them* ——

All then who are diſciples by the Will of Chriſt, are to be Baptized; and they are Diſciples, not only who actually learn, but who are in the School of Chriſt his Church in order to their future Learning: Saul *made havock of the Church*, Act. 8. 3. Which is expreſſed, *Act.* 9. 1. *by the Diſciples of the Lord.* So then, to be a Church-member, is

to

to be a Disciple. Thus *Act.* 15. 10. The Yoke of Circumcision was laid upon the Disciples; *Doctrinely* imposed upon the Parents; but *Practically* upon the Infant Seed at eight days old; for so was the Institution, *Gen.* 17. *v.* 10, 12, 13. And so they are Disciples. See also *Act.* 21. 4, 5. where Children seem to be numbred among Disciples.

And as to [the Name] of the Trinity, that of being [Holy] is attributed often to Father, Son, and Spirit, *Lev.* 19. 2. and 20. 7. 1 *Pet.* 1. 15. *Heb.* 7. 26. *Eph.* 1. *v.* 13. and 4. 30. 1 *Thes.* 4. 8. And it is given also to the Church and its Members, *Exod.* 19. 6. *Deut.* 7. 6. and 14. *v.* 2. 21. and 26. 19. and 28. *v.* 9. *Rom.* 11. 16. 1 *Pet.* 2. 9.

And this very Name of the Lord [Holy] he hath imposed upon the Children of Believers, 1 *Cor.* 7. 14. *Else were your Children Unclean, but*

now

now are they Holy; i. e. Holy by a Separation unto God and his Service; which often in Scripture denominateth Perſons, or Things Holy, as the Church ——— and it cannot be meant of Legitimation; for if both the Parents were Unbelievers, yet the Children might not be Illegitimate; *For Marriage is honourable in all*, Heb. 13. 4. Nor is it meant of being only Sanctified to uſe; for there is a vaſt difference between being Sanctified to, and being Holy, as Mr. *Cotton* ſaith, Afflictions, Temptations, yea, Sin it ſelf, is Sanctified to Believers: And yet none will ſay that Sin — is Holy.

Therefore it muſt be meant of Relative Fœderal Holineſs; and ſo that Name of God is upon the Children of Believers, and conſequently, they are to be Baptized.

Arg. 2. *If ſome Infants be viſibly or externally in the Covenant which God made with* Abraham, *then by the*

the will of Christ they are to be Baptized.

But some Infants are visibly or externally in the Covenant which God made with Abraham.

Therefore by the will of Christ they are to be Baptized.

The Consequence [that those who are so in *Abraham's* Covenant are to be Baptized] I prove: For,

1. *All the Seed of* Abraham *in their Generations, are expressly Commanded to keep the Covenant, by applying the Token of it, which is Baptism*; Gen. 17. 9. *Thou shalt keep my Covenant therefore, thou and thy Seed after thee in their Generations.*

So long then as *Abraham* hath a Seed (which undeniably he hath in Gospel Times) even in all their Generations here is a standing Command to keep the Covenant.

And how keep it? *v.* 10. 11. *This is my Covenant* ——— And mentioning Circumcision, he saith,

[*It ſhall be a Token of the Covenant between me and you.*] So then the keeping it is by applying the *Token* of it. But he varieth the Phraſe, as Mr. *Whiſton* excellently obſerveth, an Intimation that he purpoſed a change in the Token of the Covenant. It is not ſaid, That the keeping of it in all their Generations, ſhould be by Circumciſion as the Token of it.

The Covenant in Goſpel Times cannot be kept by Circumciſion, for that is abrogated, and ceaſeth to be a Token of it; and therefore it muſt be kept by Baptiſm, which now is the Sign or Token of it, that being *for the Remiſſion of Sins*, Act. 2. 38, 39. which is a great Bleſſing of the Covenant, *Heb.* 10. *v.* 16, 17. This then is a full Command to Baptize all in Covenant now, for the keeping it, as it did command of old to Circumciſe them when that was the Token of the Covenant. The alteration

alteration of the Sign is no hindrance at all; as the Second Commandment of Old did require Circumcision, Sacrifices, and Passover, and now these are abrogated, it doth equally require the observing Gospel Institutions, as Baptism, and the Lord's Supper, and is kept thereby: And the Fourth Commandment required the Observation of the Seventh Day as a Sabbath, yet now is kept, by observing, the First Day of the Week as a Sabbath. So the Command of keeping the Covenant, was observed of old by Circumcision, but is now by Baptism, since that is become the Token of it, and cannot be obeyed otherwise.

2. *Baptism is the first Sign of the Covenant, and no Scripture Warrant is found to delay the applying of it to Persons visibly in the Covenant:* Some call it an Initiatory Sign; which is so far true, as that speedi-

ly after coming under the Covenant it is to be ſubmitted to, and is urged early. *Act.* 2. 38. and practiſed. *v.* 41. *Act.* 13. 24. *Act.* 22. 16. ſuch then who are *fœderatiare* to be *ſignati. Mat.* 28. 19.

Yea Baptiſm followeth a being Externally and Viſibly in Covenant, as in *Simon Magus. Act.* 8. 13. Simon *himſelf believed, and when he was Baptized,* yet he was not internally and ſavingly in the Covenant, for he was in the gall of bitterneſs ſtill *v.* 21. 22. 23. wanted faith and repentance, his heart was not right.

And let this ever be remembred, that ſome are *internally, inviſibly, and ſavingly in that Covenant,* ſo as to partake of ſpecial grace bleſſings, and priviledges, as Juſtification, Adoption, Sanctification *&c. Rom.* 4. *v.* 2, 3, 13, 16, 17. *Gal.* 3. *v.* 16, 17, 18, 26, 29. and theſe ſhall never totally and finally fall away, *Jer.* 32, 40, 41. *Joh.* 10. 28. *Rom.* 11, 2, 7.

Others

Others are *Externally and Visibly in that Covenant*, and many of these are branches in Christ, that may be taken away, cast forth and burnt. *Joh.* 15. *v.* 2. 6. may be broken off. *Rom.* 11. *v.* 17. 20. thus the *Jews* for positive unbelief were broken off, which those who are internally in it cannot be.

And hence though the Children of some Godly Parents may degenerate and prove wicked, yet this is no more against their former visible Covenant Interest and Baptism, then the same in Professed Believers, who may degenerate also as *Simon Magus* did, who before was duly Baptized, only upon a Visible External Interest in the Covenant.

3. *There is a Connexion between the Covenant and Baptism.* Act. 2, 38, 39. whence I argue thus,

Those to whom the Promise is made are Commanded to be Baptized. [*Be Baptized for the promise is to you.*]

But the Promiſe is to Repenters and their Seed.

Therefore Repenters and their Seed are commanded to be Baptized.

All that have the Promiſe to them are to be Baptized, ſeeing the [for] doth intimate that to be the ground, motive and inducement to the applying Baptiſm, that the promiſe is to them.

And undeniably they are the *Jews*, which he ſpeaketh to *v.* 36. *Let all the houſe of* Iſrael *know*—— them he commandeth to repent and be Baptized. *v.*38. and addeth [*for the promiſe is to you and your Children*]

So then, in Goſpel times there is a promiſe which the *Jews* and their Seed had a joynt Intereſt in, (before their rejection) which was ſufficient to entitle them to Baptiſm. All repenters and believers are noted by [*you*] but here are two, not only [*you*] but alſo [*your Children*] within the promiſe, it is ſtill double as

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it was of old, to *Abraham* and his Seed. *Gen.* 17. and it tended greatly to their Comfort, that such a promise of antient date was still to them and their Seed, although they had Crucified and Slain Jesus Christ, the Lord of Life; yea, if for the present they were but externally in Covenant, yet it might be a great support in their Soul distress, that yet it was hopeful that they might obtain the special internal blessings of it, as remission of sin—— seeing an external Interest is a great advantage that way, telling that their condition was not yet hopeless.

And this promise extending to the *Jews* and their Seed, must also reach to the Seed of believing *Gentiles*, else the *Jews* should have more priviledge then they, whereas there is no difference in Gospel times.

And those words [as many as the Lord our God shall call] are not a limitation of the former part of the

verſe, but of the words immediatly foregoing[*and to all that are afar off*] if that be meant of the *Gentiles*, as *Eph.* 2.13.17. then it telleth us, that the promiſe is not to all *Gentiles* univerſally and without exception, but only to ſuch of them as ſhall be called or believe, and their Seed, elſe they were leſs priviledged then the *Jews*.

Or if as ſome think it referreth to the *Jews*, becauſe the calling of the *Gentiles*, was as yet a great myſtery unto *Peter*, *Act.* 10. and might have been a ſtumbling block to theſe *Jews*, then theſe [afar off] muſt be the poſterity of the *Jews* to ſucceed in ages to come, who were then afar off in time; and if ſo, then by [Children] muſt be underſtood not the poſterity of the *Jews* which was to come after, but their preſent Children even Infants, to them belongeth this promiſe.

And this Promiſe is not to them only

only in the tender or offer of it, for that may extend to all afar off, this is limited to thoſe of them which the Lord ſhall call. This Promiſe is not abſolutely abſolute, it is ſo far conditional as to individuals of the Seed, as all the Children of Believers may not, and ſuch as reject the Covenant ſhall not be ſaved; but it is abſolute as to the Species, as they are in a Covenant-ſtate with God, as the Seed of others uncalled are not, and are under a greater probability of obtaining ſpiritual bleſſings as remiſſion of ſin and eternal Salvation, have higher advantages that way, than the Seed of thoſe who are out of Covenant. It is mentioned as a great priviledge, that the promiſe is to them and their Children, it is then to oppoſe God for any Man to ſay, he doth not make the promiſe any otherwiſe to them and their Children, then he doth to all others in the World, and eſpecially ſeeing

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Baptiſm is here entailed to it.

I now ſhall prove [*That ſome Infants are viſibly or externally in the Covenant, which God made with* Abraham.] For

Some Infants for many hundreds of years in all Old Teſtament times, were ſo in that Covenant made with Abraham, *and God hath never repealed it or cut them off.*

Therefore they are in it ſtill. That they were in it is undeniable, for at the Eighth day they were to be Circumciſed elſe the Lord ſaith *they have broken his Covenant. Gen.*17.*v.*14. it could not have been broken by neglecting that token of it, if they had not been in it. It is impoſſible to break that Covenant that they are not in.

And let any prove, *that God hath repealed it, or cut Infants out of it in Goſpel times, if they can.*

To evade this they tell us, *that the Infants of believing Gentiles are not the Seed of* Abraham. I

I ſhall prove,

Poſit. *That the Infant Seed even of believing Gentiles, are viſibly and externally in the Covenant which God made with* Abraham. For

1. *The Infant Seed of believing Gentiles in the days of the Old Teſtament, were ſo in that Covenant with* Abraham, *and therefore they are in it ſtill, unleſs God hath repealed it.*

The Scripture witneſſeth that the *Gentiles* have greater priviledge in Goſpel times, then they had before *Iſa.*42.6. *Acts* 10.45. *Rom.*11.11,12. *Gal.*3.14. and who dare ſay that it is diminiſhed? let them prove it.

Its clear, that not only the natural fleſhly Seed of *Abraham*, but thoſe born in his houſe, and bought with his money (which were *Gentiles*) were to be circumciſed, even Infants at Eight days old, *not of his Seed, Gen.* 17. *v.*12,13,14. and this is an everlaſting Covenant, and if they were not circumciſed, the Covenant with

with *Abraham* was broken, *v.*14. and therefore thoſe Sons of ſtrangers *Gentiles*, were within the Covenant made with *Abraham*, how elſe could they be under circumciſion, the token of it and ſo, as it was violated if it were neglected? Yet theſe *Gentiles* had no right to the Land of *Canaan*, which argueth, that *Abrahams* Covenant was not meerly for the Land of *Canaan*, or meerly typical as ſome would have it, nor only for *Abrahams* fleſhly Seed, but extended to ſome *Gentiles*; Indeed the Church was then Domeſtical in *Abrahams* family, he would have none there but ſuch as owned the true Religion, ſuch only were to be in his houſe and bought with his money, as were then Church members, for he commanded not only his Children but his Houſhold after him, *Gen.*18.*v.*19. *and they ſhall keep the way of the Lord.*

And afterward ſuch of the Strangers *Gentiles*, who became Proſelites and

and owned the Jewish religion were to be circumcised, *Ex.* 12. *v.*44, 48. 49. *when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised---one Law shall be to him that is home-born and unto the stranger.* So then, upon a profession of faith or true religion, strangers *Gentiles* were in the Covenant with *Abraham* in that day and came under the token of it, Circumcision and their Infant seed, as well as upon a profession of the faith of the Gospel, any are owned in Covenant now, & their Infant seed must be in it with them, unless any can shew a repeal, or that they are less priviledged then they were. And methinks we have the contrary. *Act.* 2. 39. the promise is [*to you & your Children*] *i.e.* to the *Jews*, [*& to as many as the Lord our God shall call*] *i.e.* of the *Gentiles* answerable to the Proselites of old, so *Isa.* 56. *v.*5, 6.

2. *The Blessings of* Abraham *in Gospel*

Goſpel Times are come upon the Gentiles *by Faith*, Gal. 3. 14.

Therefore the Infant Seed of the Gentiles *are, in Goſpel Times, in the Covenant which God made with* Abraham.

For Abraham *had no other to communicate but Covenant Bleſſings*, and not the Land of *Canaan*, for that is not given to the *Gentiles*; and therefore the Bleſſings are, *Gen.* 17. 7, 8. — *I will* —— *be a God to thee, and to thy Seed after thee in their Generations.* And this for many Generations did extend to Parents and their Infant Seed, *v.* 9, 10, 11. — So as they paſſed under Token of the Covenant, and were intended thereby all the time of the Old Teſtament.

He ſpeaketh indefinitely and in general of the *Bleſſings of Abraham*, not a parcel of them, but in the Latitude, and as amply as of Old: And therefore by Faith God is viſibly a God

God to the *Gentiles*, and to their *Infant Seed*, unleſs any can prove that God hath repealed that part of the Covenant which concerns the Infant Seed in Goſpel Times.

3. *The Infant Seed of the* Jews *were in the Covenant made with* Abraham *in Goſpel Times, after the Death of Chriſt, after all Legal Obſervations were aboliſhed.*

Therefore the Infant Seed of Believing Gentiles *are in the Covenant made with* Abraham *in Goſpel Times.*

For there is no difference between *Jews* and *Gentiles* in Goſpel Times. *Rom.* 10. 12. *For there is no difference between the* Jew *and the* Greek (*i. e.* the Gentile) *for the ſame Lord over all, is Rich unto all that call upon him.* So *Rom.* 3. 22. *Act.* 15. 9. *Putting no difference,* Gal. 3. 8. The *Jews* and *Gentiles* then are equal in reſpect of Goſpel Priviledge; yea, there is no difference in reſpect of External Priviledge and

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Covenant Intreſt, for the Partition Wall is broken down that was between us, and *both made one*, Eph. 2. 14. And the ſame *Olive Tree* which the *Jews* are broken off from, that the *Gentiles* are grafted into, *Rom.* 11. *v.* 17, 19, 23, 24. So that the *Jews* are not Priviledges above the *Gentiles*.

Now that the Infant ſeed of the *Jews* were in the Covenant made with *Abraham* in Goſpel Times, I prove.

1. From *Act.* 3. 25. *Ye are the Children of the Prophets, and of the Covenants which God made with our Fathers, ſaying unto* Abraham, *and in thy ſeed ſhall all the Kindreds of the Earth be bleſſed.* This was after the Death and Reſurrection of Jeſus Chriſt, after the abrogation of all Legal Sacrifices and Ceremonial Obſervations; yet ſtill theſe *Jews* were within the Covenant made with *Abraham*, Children of it; yea, be-

before their repentance, for he saith, *v.19. repent therefore &c.* and their being still in Covenant is used as an argument to it, they were not yet cast out of that Covenant, and that included not only the Parents but the Infant seed, as I have proved already, so *Act.2.38,39.*

2. *The* Jews *and their Infant seed were in the Covenant made with* Abraham, *the day before the Gospel came to them, therefore they were in it in Gospel times after*, unless God repealed it or cast them out, which let any prove who can.

I run it up to the Primitive times, to determine this question thus. In the Apostles days immediatly before their Preaching the *Jews* and their Infant Seed were unquestionably in the Covenant made with *Abraham*, and under the token of it Circumcision; therefore the Infant seed were in that Covenant after; or else undeniably the coming of Christ, and

the *Jews* believing on him and being Baptized, was exceedingly to their damage, injury, and diſadvantage. For this is to ſay, that the day or moment before a *Jew* did believe and was Baptized, his Infant ſeed were in Covenant with God, the day or moment after the Infant ſeed was out of that Covenant. Dare any ſay that to be out of Covenant with God, or to be caſt out is no damage, no diſadvantage? is it not mentioned as a myſtery, to be ſtrangers to the Covenants of promiſe, *Epheſ.* 2. 12? it is the miſery of the *Jews*, to be broken off from being externally in Covenant, and a mercy to the *Gentiles* to be graffed into the Olive, *Rom* 11. *v.* 17, 19, 22, 24. as promoting a partaking of the fatneſs of the Olive.

If it was a priviledge to be in that Covenant, then it muſt needs be a loſs and damage to be out of it. When the queſtion was, *Rom.* 3. 1.

What advantage then hath the Jew? *or what profit is there of Circumcision?* God by the Apostle answereth, *v.* 2. *much every way*—— Is it not then great boldness for any Man to contradict God, and say, it is a mercy rather than a misery to be broken off from it? If any abuse the Covenant made with *Abraham*, and Circumcision to the denying that Christ is come, and to the seeking Justification by their own works or righteousness, on such a false legal ground as Christ profiteth nothing, and so, as they oblige themselves or are bound to keep the whole Law, and hinder their being justified; what is all this to the proving that it is no damage or disadvantage for any to be cast out of the Covenant with *Abraham*, even as to external Interest in it?

If after the *Jews* believing and being Baptized, their Infant seed remained in that Covenant, then con-

ſequently the Infant ſeed of believing *Gentiles* are in it alſo, for now there is no difference.

4. *The Seed of* Abraham *are the ſame for ſpecies or kind in all generations, and therefore the Infant ſeed of believing* Gentiles *are in the Covenant made with* Abraham. Its true there is a numerical difference, *Abraham* hath a greater number than he had for his ſeed in the Nations of the *Gentiles*, *Mat.* 28. 19. *Galat.* 3. 14. and in Goſpel times there are great alterations in the outward ſtate and condition of the Church, and in the outward adminiſtration of the Covenant, but as the Covenant it ſelf, ſo the ſeed in it are for ſubſtance the ſame in all ages of it.

The Seed internally in that Covenant, ſo as to obtain juſtification and Salvation, they were and are the ſame. He ſaith *to* Abraham *and his Seed were the promiſes made*, even one ſeed 430 years before the Law, and

and so the Covenant cannot be disanulled. *Gal.*3.*v.*15,16,17. the stress of the Apostles argument is laid upon the sameness of the seed, admit one of another kind and his proof would fail. Also as to external Interest in the Covenant the seed is for kind the same. It is true, *Abraham* was so far priviledged as to have a promise, that of his natural seed concerning the flesh, Christ should come. *Rom.* 9. 5. yet after *Gen.* 17. 7. when persons rejected the Covenant, though they were of the fleshly seed of *Abraham*, yet they were cast out; and also some strangers *Gentiles* becoming Proselites, and owning the Covenant with *Abraham*, though not of his fleshly seed, yet were admitted to the external priviledges of his Covenant. *v.*12,13. *Ex.*12,48, 49. and their Infant seed came under the token of it, and so were Covenanters.

If any raise out the Subjects of any Covenant (without their forfeiting

their priviledge) it is preſently null and void.

If the Infant ſeed were raſed out of the Covenant with *Abraham*, who undoubtedly for many hundreds of years were Subjects of it, then the Covenant with *Abraham* were diſanulled, which the Apoſtle ſaith it cannot be, *Gal.*3.17. *but cometh upon the Gentiles. v.* 14. ſo as they injoy what the *Jews* were broken off from *Rom.*12.*v.*17,19. and ſeeing the promiſe of being a God to *Abraham* and his Seed, by Divine Warrant intended the Infant Seed with the Parents, in all the time from *Abraham* to the coming of Chriſt, hence that muſt be the meaning of it ſtill, if Jeſus Chriſt hath not repealed it, and conſequently the *Gentiles* being now in that Covenant, the Infant ſeed of the believing *Gentiles*, muſt be viſibly and externally in the Covenant, which God made with *Abraham*.

I omit other Arguments inſiſted upon

upon by others, least I should *actum agere.* As to the antiquity of the practice of Infant Baptism, besides what *Justin Martyr* and *Irenæus* say, *Cyprian* who flourished about *Ann.* 250. or 255. in his Epistle to *Fidus*, who questioned whether Infants might be Baptized before the 8*th.* day; *Cyprian* with Sixty six Bishops in a Council unanimously declared to *Fidus*, that they might be Baptized before the Eighth day; which very question presupposeth that the Baptizing of Infants was then a thing granted, and unquestionable only the particular day doubted of by some. Neither may any conclude *Cyprians* testimony to be spurious seeing he is cited and approved not only by *August.* but by *Hieron. Contr. Pelag. lib.* 3. and Christ saith, out of the Law, *Joh.* 8. 17. the testimony of two Men is true, *i.e.* is to be received as true.

Neither doth the unsoundness of

Cyprians judgment about Baptiſm otherways invalidate this; for I do not alledge him to make his opinion an Argument for Infant Baptiſm, but only to prove matter of fact, that it was then a common practice in the Church, when they might as eaſily know what was practiſed in the Apoſtles days, as we may know what was a Cuſtom a 100 or a 150 years ago. And ſeeing the doubt of *Fidus* was grounded on the antient Law of Circumciſion on the Eighth day; hence the Antients then made the Covenant with *Abraham*, an Argument for Infant Baptiſm, and alſo thought Baptiſm came in the room and place of Circumciſion. It cannot be denyed that *Origen Auguſtin*, *Theodoret* and others were for Infant Baptiſm.

§. 2. *Objections againſt Infants Covenant Intereſt and Baptiſm anſwered.*

That the Covenant which God made with *Abraham* was of grace, and

and in the Substance of it continuing in Gospel times is evident; for the Apostle establisheth Justification even of the *Gentiles*, the *Romans* by faith in a way of grace, by the example of *Abraham*, *Rom.* 4. 1,2,3,4,11, 12,16,17. *and by his being the Father of many Nations*; now if the Covenant with *Abraham* had been expired, his arguments had been easily evaded; by saying, that *Abraham* was justified in one way, we in another, and that *Abrahams* Covenant was at an end; its true some appendixes relating to its administration as Circumcision— are abolished, but the Apostle from the date of it 430 years before the Law, concludeth peremptorily, that it cannot be disanulled, *Gal.* 3, 16,17. and carefully observe that when the Scripture speaketh of *an old Covenant*, which is disanulled, it always is *the Law at mount Sinai.* Jer. 31. *v.* 32. Heb. 8. *v.* 9. *it never saith, that the Covenant made with*

with Abraham *is abolished*, but the contrary, declaring that the Law coming 430 years after could not disanull it. Also in Gospel times, they are said to be *Children of the Covenant*, Act. 3. 25. And hence all those notions, that the Covenant made with *Abraham*, was a Covenant of works, a legal temporal one, or mixt his natural seed, having but temporal promises by it in the land of *Canaan*, or a typical Covenant, I say these, as not true, vanish and come to nothing. And it is very considerable that in that Covenant with *Abraham*, the Lord promiseth *to be a God to him and his Seed after him*, Gen. 17. 7. and then a Second time, with that temporal promise of the Land of *Canaan* to his Seed, he twisteth this, *v.* 8. *and I will be their God.* So that visibly he is a God to the same Seed, which he promiseth the Land of *Canaan* too; and for him to be a God to any, is far greater than any temporal good whatsoever. I

I shall now consider what is objected, to prove a repeal of the Infant seeds Interest in the Covenant with *Abraham*, and also against their Baptism.

Ob. 1. Mat. 3. 9. *Think not to say within your selves, we have* Abraham *to our Father.* Joh. 8. 33. *we be* Abrahams *Seed.*

None be the Children of Abraham, *but those that do the works of* Abraham. *v.* 39. *if ye were* Abrahams *Children, ye would do the works of* Abraham, *and so Infants are not the Seed of* Abraham.

A. 1. *These are severe reproofs to a degenerate adult seed, who trusted in their priviledge in having* Abraham *to their Father; but speak nothing of cutting off all Infants from a Covenant Interest which they formerly had.* All this might be said to such as were wicked and rested in birth priviledges, in any times of the Old Testament, when yet Infants were undoubtedly

doubtedly in the Covenant, both before and after; and ſo it is nothing to the purpoſe. Jer. 7. 4. *Truſt ye not in lying words ſaying, the Temple of the Lord are theſe.* Yet all this may be ſaid to ſuch perſons in Goſpel times, of whatever perſwaſion, Baptiſts, Congregational Men, or any other, that own Infants in Covenant; think not to ſay you are Church members or Baptized, whilſt you do not the works of *Abraham*, and yet we may own Infants Covenant intereſt, where the Parents are Believers.

2. *It is certain, that when that was ſaid,* Mat. 3. 9. *and* Joh. 8. 39. *the Covenant Intereſt of the Infand ſeed was not repealed, nor they cut off from it*; For this was ſome time before the Death of Chriſt; till which there was no abrogation or diſanulling of any legal obſervations, much leſs of priviledge by *Abraham*, *Eph.* 2. *v.* 14. 15, 16. *Col.* 2. 14. the *Jews* were not bro-

broken off till afterwards; and so Infants yet were of the seed of *Abraham.*

Ob. 2. *None but those that are Christ's visibly, and that are of the Faith, are* Abraham's *seed,* Gal. 3. v. 16,26,29. *Infants then are not the seed of* Abraham.

An. 1. Here is not a syllable for a repeal of any priviledge, which Infants of old undoubtedly had by the Covenant with *Abraham*, or as his seed: here is nothing for cutting off any that were of the seed, as Infants once were, *Gen.* 17. *Deut.* 29. *v.* 10. to 14. rather he asserteth the sameness of the Covenant in respect of its seed, and that it could not be disanulled, see *Gal.* 3. 16, 17. and as God claimed *Israel* as his, *Exod.* 4. 22. *Lev.* 20. 26. So if Infants be still in Covenant, why may they not visibly be Christ's?

2. *The Apostle here speaketh of a seed of* Abraham *as to Justification and*

and Life, and it is they which are of Faith, v. 8, 9, 10. And this not in oppoſition to an Infant ſeed, but to an adult ſeed, which ſought Juſtification by works of the Law, as thoſe verſes witneſs, and *v.* 24, 26, 29. And thus it was in all Ages ſince *Abraham*, when Infants were certainly in Covenant; yet then the ſeed of *Abraham*, as to Juſtification, were they of the Faith, and not of Works; and only real Believers are this ſeed. What is this againſt Infants being a ſeed as to Ordinances, as well as unſound Profeſſors? This is confirmed to be the meaning in the next Chapter, *Gal.* 4. *v.* 24. to the end, where they that were born *from Mount* Sinai, from the Law and Works are ſaid to be *born after the Fleſh*, they are in the Apoſtles ſence the *fleſhly ſeed*, which with *Iſhmael*, are to be caſt out; and they by Promiſe are thoſe *of the Faith*.

What is all this againſt Infants be-

being of *Abraham*'s seed, as of old; and the less, because they are of the Faith, as their Covenant Interest followeth Faith, *viz.* of the Parent to whom the Promise is given for the seed, as that Promise was directed to *Abraham*, Gen. 17. 7. for him to act Faith upon the Lord in it, for his seed as well as for himself; and other Believers are to do the like.

Hence see the true meaning of *Gal.* 3. 16. *To* Abraham *and his seed were the Promises made: he saith not unto seeds, as of many, but as of one, and to thy seed, which is Christ:* i. e. Always *Abraham* had but one seed, Christ, and those that are Christ's, and are of the Faith as to Justification; he never had two seeds for that end; in the times of the Old Testament there was but one seed, not two seeds, one by the Law, and another by Promise, but only one in Christ by Promise: and that this is the intendment, is evident, seeing

he addeth, *v.* 18. *For if the Inheritance be of the Law, it is no more of Promiſe, but God gave it to* Abraham *by Promiſe.* So that the [one ſeed] excludeth only a pretended ſeed, ſeeking Juſtification by the works of the Law; ſuch God never owned for the ſeed.

And ſo it is not in the leaſt mentioned to exclude Infants, as a fleſhly ſeed, from an eccleſiaſtical ſeed, nor to repeal any priviledge or limit to cut them off from what they had before the coming of Chriſt, this is not in the leaſt the meaning; for all the time wherein Infants enjoyed ſuch priviledges, yet there was but one ſeed in the Apoſtles ſence: and which further cleareth it, obſerve this, *Gal.* 3. 16, 17. intendeth that Promiſe to *Abraham*, which was 430 years before the Law, which can be only that, *Gen.* 12. 3. as any may find by computing the time, this was when *Abraham* was ſeven-

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ty five years old, *v.* 4. and ſo they greatly miſtake who would have it expounded, *Gen.* 17. 7, 8. where Infants Covenant Intereſt is aſſerted, it is no repeal, no reſtriction, or limitation thereof, no cutting them off from any priviledges granted or confirmed to them there; for that was not four hundred and thirty years before the Law; but when *Abraham* was ninety and nine years old. *v.* 1. which was twenty four years leſs.

4. *Some Infants are viſibly Chriſt's, and ſo are* Abraham's *ſeed*: as *Abraham* had a natural *fleſhly ſeed*, and a *ſpiritual ſeed*, conſiſting only of real Believers, which are juſtified, and ſhall certainly be ſaved, *Gal.* 3. 8, 9, 11. *Mark* 16. 16. So alſo *Abraham* had, and hath an eccleſiaſtical ſeed, he was, and is a Father of the viſible Church, and all in it are his ſeed in this ſence, where are many fooliſh Virgins, *Mat.* 25. 1, 2. unſound Pro-

ſeſſors of Faith, which yet are duely baptized, as *Simon Magus* was, *Act.* 8. 13. Such as may be in Chriſt, and be taken away *and caſt forth*, *Joh.* 15. 2. 6. and be broken off, *Rom.* 11. 20. which none of his ſpiritual ſeed of real believers can be. Either then ſuch Hypocrites are the ſeed of *Abraham* or not. If they be, then he hath a ſeed which are not his Spiritual ſeed; If they be not, then we may Baptize ſome who are not the ſeed of *Abraham*, and then why not Infants? Neither need we call this a third ſeed of *Abraham* any more than of old, and eſpecially, ſeeing that Church conſiſteth much of his Spiritual ſeed, as ſharers in higheſt priviledges in ſpecial and eternal bleſſings, though it extendeth to others as ſharers in inferiour bleſſings; both are his ſeed as *Iſhmael* and *Iſaac* were, though one had higher bleſſings then the other, *Gen.* 17. 20. 21.

And undeniably many hundreds of

of years even from *Abraham* till the coming of Christ, an Infant seed of *Jews* and Proselites were of *Abrahams* Church-seed, and must be so still unless any can shew a repeal; and this will hardly be found, seeing Jesus Christ hath declared, that of such is the Kingdom of Heaven, *Mat.*19.14. *Mark* 10.13,14. *Luk.*18. 15. And if Infants be of the Church, then are they Christs, for that is his, *Mat.*16.18. *Rom.*16.16. 1 *Cor.*12.27. *Joh.* 15.2,6. Neither do some Characters of the Church forbid their being members of it, seeing they were undoubtedly such, and these Elogiums are given to it, in respect of its better part, or what they may, ought or hopefully will be afterward; as it is the Kingdom of Heaven, *Mat.* 25. 1, 2. yet some foolish Virgins there, and those are golden Candlesticks, *Rev.*1. 12,13,20. yet some drossy and lukewarm not pure gold.

And further conſider, the viſible Church was founded on the Covenant made with *Abraham*, not only as conſiſting of *Jews*, but *Gentiles* in the Nations, Gen. 17.4,5. *behold my Covenant is with thee, and thou ſhalt be a Father of many Nations*; and that Covenant extended to Infants, *v.* 10, 11,12,13. *and is ſtill continuing*, Rom. 4.17,18. Gal. 3.17. let any prove that Infants are cut out of it, elſe they are of his Eccleſiaſtical ſeed ſtill. It is true, Ceremonial obſervations of very antient date, and Ordinances of of the Law are abrogated, *Heb.* 9. and 10. but the Covenant with *Abraham* is another thing, and from the date of it ſo long before the Law, the Apoſtle proveth cannot be diſanulled by it, *Gal.* 3. 17. The ceaſing of Circumciſion doth no more aboliſh the Covenant with *Abraham* or Infants Intereſt therein, then the aboliſhing of Sacrifices, Paſſover, and other Ceremonial obſervations doth null the

Second

Second Commandment, which during their continuance, commanded a worſhipping God by them.

And alſo the Church before the Death of Chriſt, and after, are eſſentially the ſame, Eph. 2. 14, 15. *Who hath made both one, and hath broken down the middle wall of partition between us, having aboliſhed—the Law of Commandments* —So then Jeſus Chriſt by his Death did not pull down one Church, and erect another, but equalized *Jews* and *Gentiles*, made both one; *that the* Gentiles *ſhould be fellow heirs, and of the ſame body*, Eph. 3. 6. Ordinances are altered in Worſhip, but the Church is in Eſſence the ſame.

And once more, the ſame Olive-tree, the Covenant with *Abraham*, and viſible Church, which the *Jews* were broken off from, for unbelief. *Rom.* 11. 20. the ſame the *Gentiles* were graffed into, *v.* 17. and the *Jews* ſhall again be graffed into that, as in-

to their own Olive-tree, *v.* 23, 24. and there could be no ſuch graffing into the ſame, if the ſtock the Covenant or Church were not the ſame. And hence *Abraham* hath an Eccleſiaſtical ſeed the viſible Church (for there is no breaking off from the inviſible Church) and Infants being of old members of it, they are ſo ſtill (elſe it were not the ſame) and ſo they are viſibly Chriſts and of *Abrahams* ſeed.

5. *Some Infants are viſibly of the faith, and ſo are Abrahams ſeed:* I do not ſay, that faith ſeminal and habitual or actual, is in all Infants Baptized or others, for then either all of them muſt be ſaved, which they are not; or elſe they might looſe that ſpecial faith; but they are viſibly intereſted in the Covenant or promiſe, which is the word of faith and may bear that name; and the Lord being viſibly their God, *Gen.* 17. 7. 8. they are ſo under the promiſe of after faith and repentance, otherwiſe then

others

others are. If they have not faith for the preſent, yet viſibly they are under a promiſe of it, it is hopeful for the future they ſhall have it, which promiſe, Baptiſm may be a ſign and ſeal of; it may ſeal a doctrin of faith even where a principle of it is yet wanting, and by Baptiſm they are obliged to ſeek it.

Alſo by the faith of the Parents, they may be deemed of the faith with them, as all *Jews* (*Infants and all*) were the Circumciſion, for there are many promiſes given for the faith of ſuch Parents to act upon, which no unbelieving Parents can claim for their ſeed; as that he will Circumciſe the heart of their ſeed, *Deut.* 30. 6. pour his ſpirit on them, *Iſ.* 44. 3. that the word ſhall not depart out of their mouth. *Iſ.* 59. 21. *ſee alſo* Pſ. 25. 13. & 112. 2. Prov. 11. 21. the contrary of the ſeed of the wicked, *Pſ.* 37. 28. but eſpecially that great and comprehenſive promiſe is

to believers, that he will be the God of their ſeed, *Gen.* 17. 7,8. and theſe are fulfilled abſolutely to the Collective body the Church, though not te every individual, but under limitation. And Parents by rejecting the Covenant and Unbelief, may forfeit this priviledge for their ſeed as well as for themſelves, as the Infant ſeed of the *Jews* were broken off by their Parents unbelief, *Rom.* 11. 20. Elſe it muſt be ſaid that their ſeed remained in Covenant after in Goſpel times; and if Parents forfeit, there may not be an uninterrupted Succeſſion of the Church in ſome of the poſterity of Believers, yet if the rejected ſeed do after perſonally believe, they obtain the promiſes for themſelves and ſeed again. *Act.* 2. 39.

In ſhort, *Abraham* was equally a Father of the *Jews* (called the Circumciſion) by faith, as he was and is a Father of the *Gentiles*, the circumciſion by faith. *Rom.* 4. *v.* 10, 11, 12.

there

there is no difference of his common fatherhood to both it is by faith; so that the *Jews* were as much *Abrahams* seed of faith, even when they were the circumcision as the *Gentiles* are, and so the *Jews* Infant seed, were *Abrahams* seed of faith, externally when circumcised of old, and as well then may the Infant seed of believing *Gentiles*, be *Abrahams* seed of faith now; and the rather because he received circumcision, as *a Seal of the righteousness of that faith, which he had being uncircumcised v.* 11. *that he might be a father to believing* Gentiles. And observe, that the Covenant was made with him, and he circumcised as a visible Believer, circumcision was a Seal of the righteousness of faith, which is common to all Believers among *Jews* and *Gentiles*, not peculiar to him.

Also he received Circumcision, not meerly by vertue of a command or institution, but as a token of the

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Covenant. *Gen.* 17. 9, 10, 11. So as the Covenant could not be kept after circumciſion was Inſtituted without it, *v.* 14. whilſt it continued; nor without Baptiſm now a token of the ſame Covenant, and connected with the promiſe, *Act.* 2. 38, 39. in like manner, and ſo Infants being in Covenant, as *Abrahams* ſeed of faith are to be Baptized.

Obj. 3. *There is no kind of Covenant holineſs in the natural ſeed of Believers, more than in the ſeed of Unbelievers now under the Goſpel; for no perſon is to be accounted common or unclean by nature more than others, and ſo no perſon to be accounted clean or holy by nature more than others.* Act. 10. 28. *God is no reſpecter of perſons— Typical Ceremonial holineſs is aboliſhed of the ſeed as well as of Beaſts, Birds, Garments, Temple,* &c.

A. *The Typical ceremonial holineſs aboliſhed, is not ſaid to be by Nature.* Act. 10. 28. *it was by the Law;* ſuch as of

of Birds, Beasts, Garments, Temple, *&c.* and this is at an end, nothing now unclean or holy in that sense; but that is nothing against the relative federal holiness of persons long before the Law, by the Covenant with *Abraham* visibly having God their God, and being his People. *Gen.* 17. 7,8. otherwise then other People, being separated to the Service of God, and not afar off but nigh to him. *Ezek.* 16.8,9. *Eph.* 2,3,14,19. and this is not meerly by nature, but as in the force of Gods Covenant. *Galat.* 2. 15.

As to *Act.* 10. 28. It declares that no person is *common or uncleaan* so as to bar him from the Preaching of the Gospel; the *Gentiles* are as clean and holy now as the *Jews* in that respect; *Peter* might go in to *Cornelius*, no difference of Nation or outward state or condition to hinder it (*Col.* 2. 11.) all on equal terms, and alike; the means of grace may be

ex-

extended to the *Gentiles*; the offer is larger then it was; not ſtraiter here is no excluding or caſting out of Infants from any priviledge.

Indeed the *Jews* of old were forbidden Marriage and Covenants with the *Gentiles*, *Deut.* 7.3. but not keeping company with them, as *Calvin* ſaith, we find no clear prohibition of the *Jews* going in to the *Gentiles* from the Law, but from the obſervation of the Fathers; However, there can be no pretence for ſuch uncleanneſs of Perſons, as *Peter* meaneth till the Law, and the aboliſhing this by the Goſpel, is nothing againſt the federal holineſs of Infants or others, long before the Law by the Covenant with *Abraham*.

As to *Act.* 10.34,35. it importeth that God is *no reſpecter of perſons, as to acceptance with him*; be he *Jew* or *Gentile* of what Nation ſoever, he may be accepted of God, if he be a fearer of God, and a worker of right-

eousneſs elſe not, whatever privilege he enjoyeth, Church-membership, Baptiſm, Lords Supper, *&c.* what is this againſt the federal holineſs of their ſeed, who are fearers of God and externally in Covenant with him?

2. *In Goſpel times there is a relative federal holineſs, whereby ſome are differenced from other by a Separation from the world for God,* Rom. 11. 16. 1 Pet. 2. 9. *ye are a holy Nation,* yea this reacheth Infants. 1 Cor. 7. 14. *Elſe were your Children unholy, but now are they holy.*

It cannot be meant of legitimation, for if both the Parents be unbelievers, yet the Children are legitimate. *Heb.* 13. 4. *the marriage bed is undefiled in all.* It is not barely a being ſanctified to uſe, for ſo are the unbelieving Husband or Wife to the Believer. *v.* 14. yet are not holy. *Tit.* 1. 15.

It is not qualitative holineſs, if it were

were to be ſure they may be Baptized; it muſt then be relative or federal holineſs.

Obj. 4. *If the Children of the fleſh are not the Children of God,* Rom. 9. 8. *then Infants are not the ſeed of* Abraham, *they may be by Election, not by Calling.* Abraham *hath two ſeeds, a fleſhly ſeed, who had promiſes of the Land of* Canaan; *and a ſpiritual ſeed Heirs of eternal Life, the Heavenly Inheritance, this was never given to the fleſhly ſeed.*

Anſ. *Children of the fleſh by degeneracy and a legal Birth, are not the Children of God:* Of theſe he ſpeaketh, *Rom. 9. v.* 8, 31, 32. *Gal. 4. v.* 29, 30. This is nothing againſt Infants Privilledge.

Alſo Children of the fleſh, Infants or adult, are not internally and ſavingly the Children of God, ſo as to inherit the Heavenly Inheritance only by fleſhly deſcent; but Infants of Believers are externally and viſibly

bly the Children of God as well as others, *Gen.* 17. 7, 10, 11. *Exod.* 4. 22. *Rom.* 9. 4. To them pertaineth the Adoption, and so they are externally and visibly Children, if not by regeneration, yet by dedication and separation for God from others. This rendreth it probable and hopeful they shall afterwards share in the spiritual and eternal Blessings, until they evidence the contrary by rejecting the Covenant, as *Ishmael* and *Esau* did.

Thus the Infant seed of Believers are not the spiritual seed of *Abraham* only by fleshly descent, but they are ecclesiastically and externally the seed of *Abraham*, with their Parents, by vertue of the Covenant.

But to clear this Text and Matter, I shall add these things.

1. *Here is no repeal of any Covenant Interest, which Infants undoubtedly had before the coming of Jesus Christ*; without which, all said is nothing

thing to the purpoſe: it is not ſaid, thoſe that of old were the ſeed of *Abraham*, now are not ſo any longer; but rather the contrary, for (till actually caſt out) he concludeth them highly priviledged, *Rom.* 9. 4. *Who are* Iſraelites *to whom pertaineth the Adoption and the Glory of* [*the Covenants*] — *and the Promiſes.* So that ſtill in Goſpel times, till caſt out for poſitive Unbelief, externally they had an Intreſt in the Covenants and Promiſes, as in former days, and ſo their Infants ſhared with them.

2. *The Children of the Fleſh, which here are denyed to be the Children of God, are an adult, corrupt, degenerate ſeed, ſeeking Juſtification by a Legal Righteouſneſs.* Rom. 9. v. 8, 31, 32. Iſrael *which followed after Righteouſneſs, hath not attained to the Law of Righteouſneſs. Wherefore? becauſe they ſought it not by Faith, but as it were by the works of the Law.* Such are a fleſhly ſeed, *Gal.* 4. 29. and obſtinately er-

erring in such a Fundamental in matter of Faith, in any Age, were not the Children of God; they are adult ones that thus advance their own Righteousness, Infants do not so, and therefore are not the Children of the flesh here intended.

Indeed the Parents may so forfeit their Covenant Interest, and consequently, their Infant seed may loose it also, because their Right was by their Parents.

3. *The Children of the Flesh, whether adult, or Infants, are not the Children of God spiritually, or are not the spiritual seed of* Abraham *only by a fleshly descent, so as to be Heirs of Salvation, Eternal Life, the Heavenly Inheritance; but yet may be the seed of* Abraham *ecclesiastically and externally, as of old, and nothing is here against it.*

Mr. *Strong* doth well distinguish *Abraham* as a Father; he is 1. a natural Father to the *Jews* only. 2. a spiritual Father to all true Believers. 3. an ecclesiastical, or church Father, *Rom.* 11.

16, 17. anſwerably he hath a natural fleſhly ſeed, a ſpiritual ſeed, and an eccleſiaſtical ſeed. *Paul* ardently deſired, that *Iſrael* might be ſaved, *Rom.* 10. 1. and *Rom.* 9. *v.* 3. mentioneth Election, calling Salvation *v.* 11, 24, 27. and in theſe reſpects it might be ſaid in all ages of the Old Teſtament, the Children of the fleſh are not the Children of God, as to Vocation and Salvation, when yet Infants were unqueſtionably externally in Covenant, and ſo then they may be ſtill, and all this that is ſaid is not againſt it. They may be a ſeed as to Ordinances, though all of them be not ſo as to Life and Salvation.

The ſame may be ſaid of Goſpel Churches, all are not *Iſrael* that are of *Iſrael*—— there being fooliſh Virgins there as well as wiſe, *Mat.* 25. 1, 2. how then can this prove, an alteration of the Covenant, or that the Infant ſeed is now excluded, ſeeing the ſame might have been truly ſaid in all times?

4. *That many of the fleſhly ſeed of* Abraham *might be rejected, and yet the word*

word or promise of God not be made void; the Apostle here and *Rom.* 11. is asserting the rejection of the *Jews*, and now obviateth their objection, *Rom.* 9. *v.*6. [*Not as though the word of God hath taken none effect*] i.e. Not that God doth violate his promise of being a God to *Abraham* and his seed, for all are not true *Israelites* nor of the seed of *Abraham*, who are his fleshly seed, *v.*6,7. only that did not render them the Children of God, and entitle them to the promises *v.*8. this he proveth, because *Ishmael*, who was of *Abrahams* fleshly seed of old was cast our, and where there was no disparity or unlikeness in birth or works, yet *Jacob* was loved, and *Esau* hated, *v.*8. to 14. neither doth this preferring one before the other, where there was equality in themselves, speak any unrighteousness with God, *v.* 14. for his own will is the determining rule of his shewing mercy, *v.* 15. to *v.* 24. This is the clear and true meaning of this Scripture, these instances shew that being the Children of the flesh of

old, did not make them the Children of God, as to his love—when yet undeniably the Infant ſeed were externally within the Covenant, how then can this ſpeak now for the excluding of them? when the ſame might be ſaid in all ages ſince *Abraham*, *viz.* that the Children of the fleſh, are not the Children of God ſo as to obtain ſpiritual Bleſſings, but may be rejected, when they bear upon that plea of fleſhly deſcent, and yet highly degenerate as the *Jews* did. It proveth no alteration of the Covenant in reſpect of its antient extent as to the ſeed. What is ſaid, is intended againſt an adult corrupt ſeed, making a carnal plea or claim, not againſt an Infant ſeed. The ſame might be ſaid now to a Church under a like degeneracy, and making ſuch a carnal plea, even where there is an owning Infants Covenant Intereſt and Baptiſm. The Queſtion here was not whither an Infant ſeed were ſtill in Covenant as they were of old? but whither the promiſe was void and of none effect (*v.* 6.)

if a corrupt adult fleshly seed were rejected?

5. *The fleshly Children of* Abraham, *were not the Children of God exclusively, or in opposition to a Spiritual seed, even of* Gentiles *by faith*; the *Jews* often cryed out, we are the seed of *Abraham*, claiming Interest in the Covenant, and ingrossing all promises and special blessings, only by being his fleshly seed, hereby excluding the *Gentiles*, unless joyned with them turning to the *Jewish* Religion; on the contrary the Apostle declareth, that there is *a spiritual seed*, even of the *Gentiles* by faith, and that hereby they obtain spiritual blessings before the *Jews* *Rom.* 9, 8, 30, 31, 32 who are denyed to be that spiritual seed (though they were the fleshly seed of *Abraham*) being without faith and not doing the works of *Abraham*, *Rom.* 4. 9. 18. 11. *Gal.* 3.

What is this against those, who pretend not to be *Abrahams* carnal fleshly seed, nor to be actually interested in special blessings by fleshly descent, nor

truſt in carnal priviledges? What is this for the excluding Infants out of a Covenant ſtate? as the reſult of that promiſe to *Abraham* [I will be the God of thy ſeed] *Gen.*17.7,8. for many 100 years an Infant ſeed had a Covenant Intereſt joyntly with their Parents, and this was no Typical promiſe, let any prove that Infants are cut off from their ſhare in it, elſe their Covenant Intereſt muſt hold ſtill, whither Baptiſm may be applyed, or not without an expreſs Command of which before.

Abraham had a ſpiritual ſeed all along by faith, whoſe Infants were in Covenant with their Parents for many generations, and why ſhould not their priviledge continue ſtill to the ſpiritual ſeed, though the carnal fleſhly ſeed were caſt out, and their priviledge expired with it.

Infants Covenant Intereſt was not the peculiar priviledge of the fleſhly ſeed of *Abraham*; for the Infant ſeed of Proſelites and thoſe ſtrangers, *Gen.* 17.12,13. *Ex.* 12.48. were in the Covenant

venant made with *Abraham* and under the token of it, so as that Covenant was broken if that was omitted, yet they were not of the fleshly seed of *Abraham*, and so these may be in still, though his fleshly seed be cast out.

And once more, if all the *Jews* at the first dawning of the Gospel day, had become the spiritual seed of *Abraham* by faith (as many of them did) none of them then had been rejected; for it was for unbelief, that they were broken off, *Rom.* 11. 20. and what syllable is there to prove, that there would have been an exclusion of their Infant seed, from that Covenant Interest wch they had the day before their Parents believing. And hence it followeth.

6. *That the expiring and ceasing of some carnal priviledges of old, afforded to the fleshly seed of* Abraham, *hindreth not the Covenant Interest of the Infants of the spiritual seed by faith*; if the separation of the fleshly seed of *Abraham*, to the bringing forth of the *Messiah* ceased and expired at his coming, that

was but one priviledge of the *Jews*, that *of them as concerning the fleſh Chriſt came*, Rom. 9. 5. and yet Covenant Intereſt continued ſtill [*to them pertaineth the —Covenant, and the promiſes*] v. 4. Act. 3. 25.

If the aforeſaid ſeparation and the priviledge thereby, as Dr. *O.* ſaith was temporary having a limited ſeaſon time and end, and upon his actual exhibition in the fleſh it was to ceaſe, and if ſome carnal ordinances failed and be at an end, being abundantly ſupplyed by his being come; yet what is all this to prove, that God no longer is viſibly a God to the Infant ſeed of the Spiritual ſeed of *Abraham?* that is not temporary, but by an everlaſting Covenant, and faileth not.

Infants Covenant Intereſt is no branch of thoſe priviledges which he ſaith are expired; but on the contrary Dr. *O.* mentioneth this as one promiſe to the Church [*that God will be a God to them and their ſeed for ever.*] *Exercit.* 6. on *Heb.* Neither doth this make three parties

ties in the Covenant[Abraham *and his seed, and their Infant seed*] any more than it did before the coming of Christ, when Parents and their Infants made one joynt Subject all along,as *Isaac* and his Children, and *Jacob* and his, and those Circumcised, *Josh.*5. and theirs.

The *Jews* ungroundedly claimed all promises,by their being the fleshly seed of *Abraham*,but the spiritual seed may duly claim that promise for their Children, there being nothing for the nulling of it.

Besides, Dr. *O.* once and again there declareth, *that the Church is one and the same,not one Church taken away and another set up in the room, the Olive-tree is the same, only some branches are broken off*, &c.

Infants were of the Church, shew when they were all cast out ; the same that the *Jews* were broken off from the *Gentiles* were graffed into, *Rom.*11.

Let any prove that the Church-state in the Substance of it, was any part of that which was abolished by the death of Christ. They

They were *added to the Church*, Act. 2. 47. i. e. to the Church under its new adminiſtration. By breaking down the partition wall, the former confinement of the Church to the Natural ſeed of *Abraham* was taken off, and it hath enlargement by the acceſs of the *Gentiles*, but is not ſtraitned by excluding ſo vaſt a number as all the Infant ſeed. The degenerate, obſtinate, unbelieving *Jews* were broken off for the reformation of the Church, but it was not diſmembred by cutting off all the Infant ſeed, who had actually done neither good nor evil, nor had their Parents rejected the Covenant. Some ordinances of worſhip expired, and new were appointed as D. O. well obſerveth, but I cannot find that God caſt out any who formerly were members of it (as Infants were) without a forfeiture of their privilege.

Obj. 5. *Infants are not capable of entring Covenant with God, and if they were abſolutely in it, then God did not perform his promiſe, becauſe many prove wicked; and if only conditionally then it is no more*

to

to them then others, and what advantage by it?

A. 1. *Infants were of old in Covenant, and so are capable,* Gen. 17. v. 10, 11, 12. Deut. 29. v. 10, 11, 12. *ye stand this day all of you——your little ones——that thou shouldst enter into Covenant with the Lord thy God*—So then little ones are in a capacity to be engaged by Covenant for the Lord.

I may ask were they absolutely in it or conditionally?

2. *Some answer, the Infant seed of Believers are in Covenant absolutely in the Species, conditionally in the individuals Cobbet.*

Many promises run to a Collective body, as the Church, and are accomplished there, and yet may not be made good to every member particularly; as it is promised, that *the gates of hell* shall not prevail against the Church, *Mat.* 16. 18. and yet *Satan* may prevail against particular Members or Churches.

So the Covenant of not drowning the World, doth not secure every particular Man from drowning. 3. As

3. *As to advantages, there are many, as a Covenant-ſtate is a ſtate of greater nearneſs unto God then others are in*; is declared to be a priviledge, *Rom.* 3. 1, 2. and 9, 4. and it is a miſery to be ſtrangers from the Covenants of promiſe, *Eph.* 2. 12. many advantages I could diſcover of being externally in Covenant, and thus Men may be in it and may ſo miſcarry, as to be rejected, as *Iſhmael*, *Eſau*, the *Jews*, *Rom.* 11. and yet God not break Covenant againſt Infants Baptiſm, it is objected thus.

Obj. 6. *Faith and Repentance are required before Baptiſm*, Mark 16. 16. *He that believeth and is baptized, ſhall be ſaved*, Act. 2. 38. *Repent and be baptized.* —*If the* Jews, *the natural ſeed of* Abraham, *might not be baptized without Faith and Repentance, much leſs others. And ſuch affirmative Precepts have their negative; and ſo Infants not believing or repenting, may not be baptized.*

Anſ. 1. *I freely grant, that thoſe which believe and repent are to be baptized; but I deny the conſequence, that there-*

therefore Infants may not be baptized.

Such Texts conclude affirmatively, that such may; they do not conclude negatively, that none else may: as for example, it is said, *Act.* 8. 37. *If thou believest with all thy heart, thou mayest*, i. e. be baptized. This doth not conclude negatively, that none else may; if any will say hence, none may be baptized who do not believe with all their heart, then they can baptize none; for they cannot know that another doth believe with all his heart; and *Simon Magus*, who did not so, yet was duely baptized, *Act.* 8. 13.

If it could be proved that it is intended exclusively, then

2. *It importeth, that none but those who believe and repent of adult ones, may be baptized, it is not to be understood in opposition to Infants*: often affirmative Commands intend only capable Subjects; and the negative part extendeth no further. Thus, as believing and repenting are commanded before Baptism, so confession with the mouth is com-

commanded before Salvation, *Rom.* 10. *v.* 9. 10. *If thou ſhalt confeſs with thy mouth the Lord Jeſus — thou ſhalt be ſaved; and with the mouth Confeſſion is made unto Salvation.* Will any hence deny that any Infants can be ſaved, becauſe they do not confeſs with their mouth the Lord Jeſus? It is meant of adult ones only, who are capable ſubjects. So labour, by a general term, is commanded before eating, 2 *Theſ.* 3. 10. *We command you, that if any would not work, neither ſhould he eat.* Will any conclude thence, that Infants ſhall not eat, becauſe they will not labour? So ſome commands about eating the Paſſover, as with ſower herbs — are intended only for capable ſubjects, not ſick Perſons or Infants. That of preaching the Goſpel to every creature, *Mark.* 16. 15, 16. is meant not to Infants, but others. So as to Baptiſm, the command to *believe and repent* before it, concerneth capable ſubjects only; and the negative part only ſaith, that adult Believers and impenitent ones may not

be

be baptized, it concludeth nothing against Infant Baptism.

That new Institution of Baptism was firstly to be received by the adult, being given to a Church where many such are found, and so it was proper to preach to them, *believe, repent, and be baptized*; and thus, we going to *Turks*, *Indians*, or others, where Baptism hath not come, we may preach in the same language, *believe, repent, and be baptized*, without excluding Infants from it: Yea, of old the Proselites and Strangers must own the *Jewish* Religion, make a profession of Faith and Love, as *Isa.* 56. *v.* 3. to 8. *Exod.* 12. and then had Circumcision for themselves and their Infant seed.

3. *Faith and Repentance were then necessary even for the* Jews, *the natural seed of* Abraham, *that they who were Parents may have right themselves unto Baptism and other Gospel Privileges, and so their Infant seed may have right also*: For as in other ages of the Church, when the Lord gave forth new Revelations

lations and Ordinances for the Taber-
nacle and Temple, he required the re-
ceiving of them by Faith and Obedi-
ence, else they were to be cut off, *Lev.* 7.
v. 20, 21, 25, 27. and 17. 4, 9. and 19. 8.
and 23. *v.* 27, 29. And after great Apo-
stacies and Backslidings, they were se-
verely threatned, if they repented not:
So at the dawning of the Gospel day,
Jesus Christ the promised Seed being
actually come, this made a great addi-
tion to that important Article of Faith;
now all were obliged under the high-
est penalty to the Faith of this, that
the Messiah was come, that *Jesus Christ*
was the Son of God, *Joh.* 8.24. *If ye be-*
lieve not that I am he, ye shall die in your
sins. This was the Test in those times;
and for Unbelief the *Jews*, the natural
seed of *Abraham*, were broken off, *Rom.*
11.20. On this account was the com-
mand in that day to them, [*Believe,*
and be baptized] for by persisting in
positive, obstinate unbelief, as to his be-
ing come, there was a rejection of the
Covenant, and losing their own right
and

and so their Childrens right, which resulted from theirs must needs be lost also. If Parents be cast out of Covenant, then I plead not for their or their Infants Baptism. That faith then was indispensibly necessary to the continuing their Covenant Interest, as well as to their Baptism, yea if circumcision on the 8*th* day had continued to this day, yet this faith of his being come, would have been necessary thenceforth in the Parents, in order to their Childrens sharing in it. But where the natural seed of *Abraham* by such faith, laid hold on the Covenant and continued their Interest in it, here is nothing to prove any alteration or curtailing of the Covenant, so as to cut off their Infant seed from it, or to exclude them from Baptism.

Also the natural seed of *Abraham* had then exceedingly corrupted themselves, and hainously sinned; even so as to Crucifie Christ the Prince of Life, on which account he commandeth to Repent and be Baptized, *Act.* 2. *v.* 36. 38.

When they were under ſuch tranſgreſſions, well might they be exhorted to repentance in order to Baptiſm, and to prevent their forfeiting all and utter rejection, and the Lords ſaying to them *Loami*, ye are none of my People. Certainly a Church which owneth Infant Baptiſm, having members under ſuch a horrid offence, may require a manifeſtation of repentance from the Parents before they do Baptize their Infants.

In ſhort I have diſcovered, that Infant Baptiſm followeth Parents Faith; and Repentance is pre-required to Baptiſm of a degenerate adult ſeed, but this is nothing againſt Baptizing Infants of a ſpiritual ſeed by faith.

§. 3. *Of the validity of Baptiſm in Infancy.*

Some ſpeak contemptuouſly of the Baptizing of Infants and undertake to Rebaptize, but

Poſ. *Baptiſm adminiſtred in Infancy is valid, is no nullity.*

I have proved there is Scripture warrant for Infant Baptiſm, ſome Infants

are

are the proper Subjects of it, and so its no nullity.

Arg. 1. *Our Baptism in Infancy hath all the Essentials of Gospel water Baptism, therefore it is valid is no nullity.*

For, if a sin in Circumstantials and accidentals of an ordinance did null it, then none were valid; no person is so Baptized, but some sin in it would render it a nullity; seeing there is *not a just man upon Earth that doth good and sinneth not*, Eccles. 7. 20. 1 Joh. 1. 8. and the contrary is clear, *Zippora* circumcised when *Moses* should have done it, *Ex.* 4. 25. and yet it was valid for the Angel of the Lord was pacified, *v.* 26. So the high priests were not of the right line but yearly, yet Christ owneth them, *Joh.* 11. 51. and 18, 13. and I ask if a person erreth in his profession of faith, and yet they Baptize him, if he after be profane, will they say it is a nullity? will they if he repent Baptize him again!

Now our Baptism in Infancy hath all Essentials of water Baptism, for it hath

right matter and form; here is *right matter, ex qua conſtat*, viz. Water without undue mixture, here is the ſign, and the thing ſignified by it is evangelical; alſo the right matter *circa quam*, capable Subjects rational creatures, none elſe can be in Covenant, nor in a capacity to have the things ſignified, the graces and benefits of the Covenant. That Infants have right to it, I have evidenced, that they are capable is undeniable, as they were of circumciſion, which had a ſpiritual ſignification as well as Baptiſm, what hinders their receptivity? Infants are capable of a principle of faith and repentance, antecedently and of actual believing and repenting conſequently, and one end which Baptiſm obligeth to is after repentance, *Mat.* 3. 11. *Act.* 19.34. Alſo it hath the *right form*, an application of water in a ſolemn ſignificative way, *in the name of the Father, Son, and Holy Spirit*. Mat. 28.19. we uſe waſhing tho not ſubmerſion; it is ſuch an applying of water, that is the ſubſtance of the external form of Baptiſm,

and

and if there were a ſinful defect (which I think there is not) in the want of ſubmerſion, yet it can be but an accidental one, and ſo it can never be proved that it renders it a nullity. In Infant Baptiſm there is the *Internal form*, conſiſting in the relation of the ſign and thing ſignified, and the External form the applying water in a ſolemn way with the words of Inſtitution; *in the name of the Father*—which muſt needs be more of the ſubſtance of the ordinance then ſubmerſion can be, and it is a principal part the face, which is is applyed to for the noting profeſſion, as the fathers name in the forehead, *Rev.* 14. *v.* 1, and ſo it is valid.

Arg. 2. *Our Baptiſm in Infancy anſwereth to the Scripture ſignification of the word, and to what is ſignified by that Ordinance, therefore it is valid and is no nullity.* The word Βάπτω is rendred *mergo, lavo*, it noteth a ſmall uſe of water, as *Luk.* 16. 24. that he may [dip] & it is not the whole finger, but only the tip of it. Alſo Βαπτίζω *mergo, lavo*, it ſig-

nifieth not neceſſarily to dip or plunge, but as well to waſh, and this both in common and in ſacred uſe, it cannot be confined to ſubmerſion or overwhelming in the water, and ſo ſuch dipping cannot be eſſential to Baptiſm, ſo as the not uſing it ſhould render it a nullity. ſee *Mar.* 7.4. ἐὰν μὴ βαπτίσωνται. *except they waſh, they eat not.* Will any ſay, except they plunged their whole bodies under water they eat not, ſurely no, but only waſhed their hands, as *v.* 3. yet they, the perſons by that ſmall application of water are ſaid to Baptize or waſh, and *v.* 8. *Luk.* 11. 38. ſo in a ſacred ſenſe. 1 *Cor.* 10.2. *and were all Baptized unto* Moſes *in the Cloud and in the Sea.*

Who will ſay they were dipped in the cloud, or their whole bodies plunged in the Sea? but the cloud did ſprinkle or pour water upon them.

So our pouring water on the face of an Infant in ſuch a manner, is truly Waſhing or Baptizing of it. And ſeeing dipping or plunging is not preſcribed by the Lord, only waſhing, yea if it were

ſo

ſo as it were a ſin to omit it, yet for any to lay ſo great a ſtreſs upon that modality, placing ſo much Religion in it as if all were null without it, I fear cannot be excuſed from Superſtition, which is ungroundedly charged upon others.

We anſwer, the Scripture ſignification of the word Baptize, and Conſcientiouſly think that Chriſt hath left us to a liberty, as to that mode, hath not obliged us to ſubmerſion, becauſe whatever might be done in hot Climates, yet in cold Countries ſuch a uſage would make the ſervice of the Goſpel worſe, then that of the Law, againſt *Mat.* 12. 28. it would without a Miracle hazard life; whereas God will have mercy rather than Sacrifice, let us not then be cenſured for the omiſſion of it.

Yea further, the thing ſignified is anſwered by our Baptiſm in Infancy, be it a ſign of regeneration, or of being buried with Chriſt, *Rom.* 6. 4. *Col.* 2. 12. or both; for, either noteth Communion with Chriſt in his Death, and that is expreſſed even by ſprinkling, *we are*

come to the blood of ſprinkling, Heb. 10. 24. & Heb. 10. 22. ſprinkling noteth the thing ſignified by Baptiſm, and ſo may expreſs Baptiſm the ſign; but we uſe waſhing by pouring water upon, and that is expreſſive in both, Eph. 5. 25, 26. Rev. 1. 5. *hath waſhed from our ſins in his blood*, Tit. 3. 5. no neceſſity that Baptiſm ſhould reſemble his death or burial in every thing, not in his being carried into the Sepulchre, and being there till the third day, they would not willingly be ſo long under water; our being buried with him in Baptiſm is a metaphorical expreſſion, noting Communion ſharing in his death, which aptly is expreſſed by waſhing.

Obj. 1. *But the firſt pure way of Baptizing was by dipping, they went into and came out of the water*, Mark 1. 9. Mat. 3. 15, 16. Act. 8. 38. 39. *and* John *Baptized in* Arnon *becauſe there was much water there*, Joh. 3. 23.

A. 1. *If this was the mode or uſage in thoſe hot Climates, then it is lawful there, but it doth not follow that it is neceſſary in*

cold

cold Climates, much leſs ſo as it were a nullity without it.

2. *Some uſages in the firſt adminiſtration of ordinances, being extra-eſſential to them may lawfully be omitted afterwards in ſome caſes*; circumſtances much alter caſes; as the Paſſover muſt be brought the tenth day, and kept till the 14th, and the blood of it muſt be ſtruck on the door poſts in *Egypt*, and be eaten in haſt, with loyns girded *&c.* *Ex.* 12. but all theſe things were not duty afterward, let it be proved that they were uſed by Chriſt and the Apoſtles. Baptiſm was applyed to Chriſt at above 30 years of age, to the Jaylor at midnight. *Act.* 16. 33. So the Lords Supper was at firſt adminiſtred only to Men, to the Apoſtles in an upper room at night; yet all theſe things are not neceſſary duties for our imitation, ſo as a variation is ſinful.

3. *The words do not neceſſarily note any more, than that they went to or unto and came from the water*; εἰς is often rendred not [into] but [to or unto] as

Mat.

Mat. 15.24. *I am not sent, but it is to or unto the lost sheep,* so Act. 16.40. Rom. 15. 16. And ἀπο signifieth [from] *as* Mat. 1. 17.— *from* Abraham— Mat. 7. 23. *depart* ἀπο *from me ye workers of Iniquity, and* 9.15. Mark. 14.2. Mat. 27.45.

Thus [ἐκ] *Act.* 8.39. is rendred as well from as out of, Mark. 6. 14. [*from*] *the dead,* Mat. 19.20. [*from*] *my youth, not out of my youth.*

And thus these Texts necessarily import only, that they went to or unto & from the water, and however they might go into and come out of the water without dowzing or plunging their whole bodies into the water; and its said as much of *Philip* as of the Eunuch, he went into and came out of the water, *Act.* 8.38,39. and will any say, that he which Baptizeth must always plunge himself into the water?

4. *None of these Texts speak a word, that the Baptizing was in the form of Submersion, Dipping, or Plunging;* it might be only by pouring water on them by washing, for ought is said here.

As

As to Joh. 3.23. the word *many waters* may note, that there were many rivelets here and there where he came, which were not usual in those parts; and however *John* having many hundreds perhaps thousands to Baptize, in those hot Countries where he might go many miles for a little water, to shew the conveniency of that place above others, it might well be said, he Baptized in *Arnon*, because there was much water there, and I am informed, that *Arnon* is so shallow a water, that no person can be overwhelmed in it.

And now what remaineth, that can pretend to invalidate Baptism in Infancy? if it be said, their not being professed Believers, or their wanting faith.

I add, that God his declaring Infants visible Covenant Interest, is as good an Evidence of their right to Baptism, as the visible profession of faith can be. And if the want of faith would render the Baptism a nullity; then such as appear to be but formal professors, they loose their Baptism, and if they become real

real Believers afterwards, they must be Baptized again.

If they object against the Administrator; it falleth heavy upon themselves; for according to their own principles, how is it possible for them to find a regular Administrator! If Infant Baptism be a nullity; and Baptism be that, which constituteth a Gospel Church or any person a member thereof, as they affirm; then their own Baptism is a nullity, unless they can prove a lineal succession from *John* Baptist or the Apostles, or that he which began their Rebaptizing work had an immediate call, as *John* Baptist and the Apostles had. For he that first began this Baptizing work in their way, had no other Baptism but that in Infancy; if that were null, then was he an unbaptized person and no Church-member, neither could he make himself a Church member, wanting that which should constitute him, so *viz.* Baptism. I ask what Scripture is there express or by consequence for an unbaptized person

ſon (and no Church member) to Baptize himſelf or others without an immediate call? without that (all Baptiſm and Church-memberſhip) in their way is unattainable, impoſſible to be attained, and ſo the principles have a tendency to deſtroy both Baptiſm and Churches.

I ſhall from the premiſes, add two Corolaries.

1. *That to Baptize again thoſe that being Children of Believers were Baptized in Infancy is a great ſin, ſeeing Baptiſm in Infancy is valid*; there is no Scripture warrant for Rebaptizing any with water, and ſo it is a taking the name of the Lord in vain. As to *Act.* 19. 3, 5. To ſay they were Baptized in the name of Chriſt, therefore they were Rebaptized with water, is a plain *non ſequitur*. If this were a ſecond Baptiſm it was with the Holy Ghoſt and with fire, *v.* 6.— *the Holy Ghoſt came on them.* Or one of them may be figurative, and note the owning of the doctrin, as *Mat.* 11. 25. *Act.* 18. 25.

2. *That*

2. *That to admit as members, and so Baptize again such who are known owned members of a rightly constituted Church, without its knowledge or consent is highly irregular*; it is without Scripture warrant, it obstructeth and disableth for those mutual duties, which the membership in the first Church required at their hands; there are various duties omitted, which are charged in the Church where they are members, *Rev.* 7. and 3. it breaketh the peace by division, it violateth all Gospel order.

Neither will it be a *salvo* to say, that Churches are not rightly constituted for want of their Baptism; this is enervated already, by proving the validity of Infant Baptism. And it is built upon a great mistake, *viz. That Baptism doth constitute a Church, and make one a Member of it.* Whereas it is not true, for at the first Institution of Baptism, *John* the *Baptist* administred it to multitudes who were Members of the *Jewish* Church before, and so were not made Church Members by it, the same

Church

Church which Jesus Christ was a Member of, and Baptized in, and so of a Gospel stamp. The Baptism of *John* was Essentially the same with ours, being that which Jesus Christ (the head of Baptized ones) passed under, yet what Church was Christ made a member of thereby? If that did constitute, then one member may be a Church, for where the form is, there is the thing formed, yea an excommunicate person an Apostate, one that renounceth the Gospel and all Churches, yet his Baptism remaining he must still be a Church member, for where the form is, there is the *formatum*; and if such had lost their Baptism, then if ever they be reduced they must be Rebaptized; whereas Patient one of the Baptists saith the *Ordinance of Baptism is to be received but once, as a Man is to be regenerated but once, born but once, changed from death to life but once.* To conclude, where Churches are of a Gospel constitution (which must be by other means then Baptism) it is sinful

to

to withdraw members from them under pretence of bringing them under Baptism; therefore *follow after things which make for peace*, Rom. 14. 19. *and as* 1 Cor. 10. 32. *Give none offence, neither to the* Jews, *nor to the* Gentiles, *nor to the Church of God.*

AN APPENDIX.

HAving Evidenced the Covenant Interest, not only of Believers, but of their Infant seed, I may add two other Inferences thence.

Inf. 1. *Then it is of great concernment to own the high priviledge and glorious advantage of Believers and their seed above all others in their Covenant interest.*

Some would deny this external Covenant Interest to be a priviledge, directly against Rom. 3. 1, 2. *What advantage then hath the Jew? or what profit is there of Circumcision? much every way.*

It is then a high advantage, altho internal special priviledges be wanted, or be not actually enjoyed, as Justification, &c. for in that respect he expressly declareth the *Jew* was not better, v. 9. *all are under sin; and there*

is no difference. There is unspeakable condescention in it, that God will admit any of his creatures into Covenant with himself, when he might have dealt only in a way of Prerogative and Soveraignty with them.

There are many priviledges and advantages of being even externally and visibly in Covenant with God, as

1. *The Covenant state it self is a great privilege, above what others enjoy:* for, it is a great misery (*Eph.* 2. 12.) to be strangers to the Covenants of promise. Being in Covenant, speaketh some nearness to God when others are at a distance afar off, *v.* 13. argueth relation to him, *Ex.* 4. 22. and having the Kingdom of God nigh, *Luk.* 10. 9, 11. and 11. 20. in Ordinances and influences from the fatness of the Olive. *Rom.* 11. 17. 24.

2. *Various Divine Promises believing Parents may act faith upon the Lord in for their seed above others:* Gen. 17. 7. 8. Is. 44. 3. Is. 59. 21. whereas the seed of the wicked are under threatnings, Ps. 37. 28.

If it be said, how doth God keep Covenant then, seeing many of the seed of Believers prove wicked?

This is answered before; *Abraham* had an *Ishmael*, and *Isaac* an *Esau*, who were visibly in Covenant and under the token of it, yet God kept Covenant; but the Lord rejecteth none till they cast themselves out of Covenant, as *Ishmael* did and others may do, who are only externally in it, thus the Jews were externally in Covenant, as their privilege, from 9. 4. *to them pertaineth — the Covenants*, and many of them were cut and broken off, Rom. 11. 20. yet God kept his Covenant; so if some of the seed of Believers be wicked, yet God may keep Covenant.

And from these promises, Believers have a higher encouragement than others can have, to hope that their seed shall afterwards share in Spiritual and Eternal Blessings, and they be not regenerated and sanctified for the present. As *Monicha* the Mother of that famous *Austin*, mourning for his sinful courses,

[be of good cheer (said a Minister) for it cannot be that a Child of so many Prayers and Tears should perish.]

Also they may be secured and delivered from many evils and temporal judgments, which others lie open to; God remembreth his Covenant for his, Ex. 3. 16, 17. Lev. 26. 41, 42. they are sealed, Rev. 7. 2, 3. from hurt, which others are exposed to.

Infer. 1. *Then the Covenant Interest of Believers and their seed, lay Parents and Children under powerful obligations to Duty and Caution.*

Indeed every privilege is improvable towards Duty especially such as this.

As to Parents.

Beware of degenerating or forfeiting your Interest in the Covenant: for, you forfeit not only for your selves but for your seed also, their right resulting from yours. Thus not only the *Jews* were broken off, but their posterity by their unbelief; and the sin of Parents often hath dreadful consequences to

their

their seed; saith the Lord, Is. 14. 21. *prepare slaughter for their Children for the iniquity of their Fathers.* Often a keeping the Covenant or Commands is required, as Deut. 4. 40. *and* 12. 25, 28. *that it may go well with their Children after them.*

2. *Be much in giving instruction and Counsel in the matters of the Covenant to your Children*; leave not your posterity ignorant thereof, Deut. 6. 6, 7. *these words which I command thee — thou shalt teach them diligently unto thy Children*, Deut. 11. 19. *and* 32. 46. Eph. 6. 4.

3. *Be much acting faith upon the Lord in the Covenant, and pleading that with him in Prayer for your seed*; seeing he hath said he would be a God to them as well as to your selves. Thus *Abraham* having a promise for his seed, he acteth faith and poureth out his Soul to God, *Gen.* 17. 18. even for *Ishmael*, altho but externally in Covenant with him, and it was with good success, v. 20. *and as for* Ishmael, *I have heard thee* ——

4. *Be in a Submission to the will of God in the distinction, which he maketh in the distribution of Covenant blessings*; the Lord vouchsafeth to one, what he will not grant to another, Gen. 17. 19. *My Covenant will I establish with Isaac.* i. e. in the special blessings of it, not with *Ishmael.* And afterward, when he was mocking, he was rejected, Gen. 21. 9. 12. yet God is quieting *Abraham* there; *let it not be grievous in thy sight.*

This is difficult work for Parents to acquiesce and sit down without murmuring complaints, when the Lord rejecteth some of their seed, who sin, whilst he communicateth his grace to others.

5. *Be good presidents and examples to your seed that are in Covenant*: they are apt to follow your course, walk and conversation; and be good Copies or Patterns to them, for imitation in keeping the Covenant.

6. *Lay your seed as much as possible under engagements for owning the Covenant*: *Eli* a good Man reproved his Chil-

Children, 1 Sam. 2. 24. yet not doing his utmost to restrain them from sin, his house is severely threatned, 1 Sam. 3. 13. 14. *I will judge his house for ever.*

If Parents do not what they can to restrain their Children from sin it is greatly displeasing unto God.

And God highly commendeth Covenanting *Abraham*, for commanding his Children and his Houshold after him, *to keep the way of the Lord*, Gen. 18. 19. he would have us by Counsel constrain Children unto duty, as a way to mercy.

As to Children who are growing up.

1. *Beware of trusting in your privilege, or in being externally in Covenant*, neither Children not adult ones, are to take up their rest in any outward priviledge, Mat. 3. 9. *say not we have Abraham to our Father.*

2. *Beware of a rejection of the Covenant, as* Ishmael *did, least the Lord reject you as he did him*; although your first Covenant Interest is by your Parents,

know this will not always last, your standing there afterwards, must be in your own right by taking hold of the Covenant.

It is indeed a difficult question. *How long are the Infant seed interested in the Covenant, upon the account of their Parents faith?*

I think it is, *till either the Parent or the seed do reject or cast themselves out of the Covenant*; *Ishmael* was circumcised on his Fathers account, when Thirteen years old, *Gen.* 17. 25. but a certain number of years cannot be assigned as the determining rule for all, how long they are in Covenant upon the account of their Parents. There may be a difference herein as to years.

If early you reject the Covenant, you may early be cast out, or when you are very young. And the Covenant may be rejected various ways, not only by rejecting of Jesus Christ, through positive unbelief as the *Jews* did, *Rom.* 11. 20. but by saing contemptuously against the matters of the Covenant, as

Ishmael did mocking, *Gen.* 21. 9. how young soever, if you come to scoff or mock at Religion or matters of the Covenant, especially if you be descended of Religious Parents, you are in eminent danger of being cast out. And so by preferring carnal sensual enjoyments before Spiritual Blessings, as *Esau* did, who in distress sold his birthright for a trivial matter, even the gratifying a sensual appetite, *Heb.* 12, 16. as a profane person, he was rejected.

3. *Set your Covenant Interest against all temptations to sin*; God hath impreſt something of his name upon you, calling you holy, and then depart from Iniquity, 2 *Tim.* 2. 19. Do not act against the name of God and Jesus Christ, which you are solemnly engaged for the owning of *Mat.* 28. 19.

You that are the Children of Believing Parents if you live in sin, know you sin at a higher rate than others, because against the Covenant that you

are under, as well as against your Religious Education; your sin admits of higher aggravations than others, for you *forsake the God of your Fathers*, 2 Chron. 7. 32. and 24. 24. to aggravate the evil of *Nabals* doings, it is said 1 *Sam.* 25. 3. *and he was of the house of* Caleb. The excellency of the Forefather *Caleb* increased the Sin of *Nabal*, he being a degenerate Plant.

4. *Improve your Interest in the Covenant towards seeking an Interest in Jesus Christ, and the Saving Blessings of the Covenant*: He urgeth attendance unto the voice of that Great Prophet Jesus Christ, *Act.* 3. 22. And it is from their being *the Children of the Covenant*, v. 25. Do not content your selves with being externally in Covenant in Parents Right, but seek a Personal Interest in the special Blessings of the Covenant.

5. *Make your Covenant Intrest a Provocation to Repentance*; Act. 3. 19. *Repent ye, — Why?* v. 25. *ye are the Children — of the Covenant*, — Act. 2.

38,

38, 39. *Repent — why? for the Promise is to you.*

6. *walk suitable to your Interest in the Covenant, in imitation of* Abraham. When they pleaded they were the seed of *Abraham*, Christ reflecteth on them, because they did not the Works of *Abraham*, Joh. 8. 39. *O walk in the steps of the Faith of* Abraham, *Rom.* 4. 12. Against Hope believe in Hope, that you may be blessed with Faithful *Abraham*.

FINIS.

A POSTSCRIPT.

TO prevent Mistakes, know that page 3. runneth not upon my Principle, but is an Argument *ad hominem*; and the meaning is only this, that *Infant Baptism* is not expresly forbidden, therefore either it is lawful, or else Scripture Consequences must be admitted, which is undeniable.

ERRATA.

IN the Preface, page 4. line 5. blot out *that*. In the Book, p. 4. l. 14. for *μαθητάσετε* r. *μαθητεύσατε*. p. 10. l. 5. for fœderatiare r. *fœderati* are. p. 24. l. 13. for mystery r. *misery*. p. 28. l. 12. r. *Rom.* 11. p. 34. l. 5. for yet r. *yea*. p. 38. l. 11. r. *from being*. l. 12. after limit for to r. *and*. p. 40. l. 16. for that r. *the*. p. 46. for te r. *to*. p. 69. l. 6. for are r. *were*. l. 22. 24. for may r. *might*. p. 78. l. 6. for in r. *of*. l. 22. for Arnon r. *Aenon*. so also p. 81. In the Catalogue, p. 1. l. 4. for Definitive r. *Defensive*. p. 3. l. 21. for Sadbury r. *Sudbury*.

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